

A HISTORY OF
ORGANIZED SOCIAL AGENCIES AMONG NEGROES IN NEW YORK CITY

-By-

FORRESTER B. WASHINGTON

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Preface

The author makes no apology for the following chronicle of the development of social agencies among Negroes in New York City. It is undoubtedly incomplete. Many social institutions are not mentioned that have perhaps done good work. The only reason they have not been mentioned is because they have left no record behind them. They have risen, flourished for a while, and, not possessing the essentials of permanency, have suffered a natural death. In many cases, admirers of existing agencies will probably feel that the discussion of their favorite institutions has been inadequate. However, the length of this essay was limited, and the author has dwelt at great length only on those institutions which were most typical of the particular period and most effective in their special field.

It is true that social agencies among Jews, Catholics, and other special classes in New York City have had their historians, but this is the first time a history has been attempted among Negroes.

There is not in existence, ^{far} so/as the writer has been able to ascertain, a general history of the Negro in New York City. Therefore, in order to present a proper background for the study of institutions, the writer has prefaced the essay Proper with a brief history of the Negro in New York City and also a general history of the social movements among Negroes.

FORRESTER B. WASHINGTON.

SOCIAL AGENCIES OF NEW YORK CITY

By Date of Origin

1785.....Manumission Society.
1792.....Kate Ferguson Free School.
1810.....Flushing Female Association.
1829.....African Dorcas Association.
1838.....Colored Orphan Asylum.
1839.....Lincoln Hospital(Colored Home)
1865.....Merchants Committee.
1865.....Colored Mission.
1868.....Howard Orphan Asylum.
1872.....St. Philips Parish Home.
1878.....Brooklyn Home for Aged.
1886.....St. Benedict's Home for Children.
1887.....Woman's Charity & Industrial Club.
1887.....Home for Girls.
1888.....Salem Mission.
1890.....Summer Home for Women & Children,
 Mt. Hope,N.Y.
1892.....Home for Colored Sailors.
1896.....Walton Kindergarten.
1899.....White Rose Home.
1901.....Young Men's Christian Association.
1902.....Hope Day Nursery.
1902.....Salem Methodist Church.
1904.....Young Women's Christian Association
1904.....St. Cyprian's Parish House.
1906.....Negro Fresh-Air Committee.
1906.....Colored Women's Business Club.
1907.....Stillman House Branch, Henry St. Settle-
 ment.
1907.....Catholic Board for Mission Work.
1908.....Lincoln Settlement, Brooklyn.
1909.....Home for Colored Working Girls.
1909.....Committee for Improving Industrial Con-
 ditions of the Negro in New York City.
1909.....Union Rescue Mission(now Empire Friendly
 Shelter)
1909.....National League for the Protection of
 Colored Women.
1910.....Central Bureau of Colored Fresh-Air
 Agencies.
1911.....Natl. League on Urban Conditions among Negroes.
1911.....Natl. Association for Advancement of Colored
 People.
1911.....Utopia Neighborhood Club.
1914.....Lincoln House.
1915.....New York News Charity Bureau.
1915.....Empire Friendly Shelter.
1915....."Valley Rest,"Convalescent Home.
1916.....Sojourner Truth House.

O U T L I N E

I. Brief General History of the Negro in New York
City.

II. General History of Social Work among Negroes in
New York City.

III. Histories of 41 Social Agencies among Negroes in
New York City.

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HISTORY OF THE NEGRO IN NEW YORK CITY

The Negro has been in New York City for nearly three centuries. He constituted a considerable element of the population during the Dutch period. There are references to the blacks from Angola, Africa in the report of the Director-General of New Netherlands as early as 1628. A report of Director-General Kieft, of April 19, 1668 states that the largest farm of the Dutch West India Company was cultivated by the blacks. When the Dutch reluctantly yielded the colony to the English on August 27, 1664, the Negro slave composed almost one-fourth of the population. In 1741, under the English rule, out of a total population of 10,000 there were 2,000 blacks. In 1799, when gradual emancipation was introduced, there were 8,626 Negroes out of a total population of 73,476. Almost from the time of the earliest European settlement on the Island of Manhattan, the Negro has been a racial factor not to be disregarded. From the beginning until 1799, the Negro's opposition in the colony was that of a slave. Negro freedom was not general until 1827. The Negro's treatment as a slave was quite different under the three governments of the colony.

Under the Dutch the Negro's lot was actually only a little different from that of the white servant, although the latter was free. The majority of blacks were employed upon the farms. They were frequently allowed portions of land which they could cultivate for their personal use and profit. They were allowed to come and go among their own people as they wished. They married and were given in marriage. The relations between the slaves and their amiable Dutch masters were usually of a patriarchial nature. Manumissions were frequent. The Dutch provided well for their employees, whether they were slaves or freemen; and suffering from neglect, or want, or abuse was practically unknown in New Amsterdam during the Dutch period.

When the New Netherlands became an English colony slavery became a much more serious matter for the blacks. The slaves were no longer looked upon as farm hands or servants only. To the avaricious Englishman the Negro was only a commodity to be trafficked in for shillings and pounds. In 1709 the slave traffic had reached such proportions, as a business, that a slave market was set up in Wall Street, and men and women were dealt in as though they were cattle or swine. The humane features of the Dutch system were done away with; the slave could no longer enjoy an equitable share of the

fruits of his labor. By a legislative enactment not even a free Negro could, from that time on, possess land or real estate. Under the English the Negroes were not alone deprived of what little property they had, but they were not allowed to receive any instruction in reading and writing and decent marriage, which had been permitted under the Dutch, was discouraged. In 1708 a French priest was punished for giving clandestine religious instruction to the blacks. The treatment of the Negro by the English was so harsh and severe that it was only natural that the slaves would look upon their English masters with hatred. On the other hand, it is very likely that the English colonists had their qualms of conscience on account of their inhumanity and injustice toward the blacks. As the proportion of Negroes increased, a certain uneasiness developed among the slave traffickers. From 1700 till the middle of the 18th Century, the Negroes made up almost a half of the population. There were two serious disturbances between the blacks and whites during the first half of the 18th Century; one in 1712, and the other in 1741. The Negro uprising of 1712, the less serious of the two disturbances, was undoubtedly the result of a plot among thirty or forty Negroes. It was promptly squelched by the soldiers from the fort, and the renegade slaves were hunted down and killed like wild beasts. The so-called Negro plot of 1741

is now generally believed not to have been a plot at all. Theodore Roosevelt in his history of New York City refers to the so-called Negro plot in these words, "During March 1741 there broke out in New York City so many fires in quick succession that it seemed certain they were of incendiary origin, and the conduct of a few slaves greatly excited the citizens. At the same time the indentured servant-girl of a tavern-keeper had been arrested, together with her mistress and master and two Negroes, for complicity in a robbery. Proclamations offering rewards to whomever would give information concerning the supposed plot were read to her, and she suddenly professed herself aware of its existence. She asserted that her master and mistress and a number of the poor, semi-criminal whites, together with a multitude of blacks, were all engaged therein, and many of the ignorant slaves when arrested strove in their terror to save their own necks by corroborating and embellishing all the wild statements she made. The whole of New York went into a mad panic, and scores of people were imprisoned and put to death on the strength of these flimsy accusations. Fourteen Negroes were burned at the stake, twenty hanged, and seventy-one transported, while of the twenty-one whites who were imprisoned, four were executed. Among the latter was a Catholic priest named Ury, who was condemned for complicity in the Negro plot. This added the touch of religious bigotry that alone was needed to complete the gloom of the picture. At last, glutted with victims, the panic subsided, leaving behind it the darkest page in our annals.

Slave-owners, how-

ever, live always under the hair-hung sword. They know that they can take no risks and that their very existence depends on the merciless suppression of every symptom of hostile discontent.

Conditions did not improve and nothing was done of a friendly nature for the slaves until the darkening shadows of trouble with the mother country compelled the colonists to husband their resources and to take the precautions to refrain from antagonizing a racial element which constituted such a large proportion of the population. They were afraid that the Negroes might turn against them in the event of a war with England. As a matter of fact, the Negroes distinguished themselves by their loyalty to the colonies and their desperate valor and military skill in the Revolutionary war. Naturally this went a long way in modifying the prejudice which existed against the Negro before the Revolution.

The condition of the Negro continued to improve until in 1799 gradual emancipation was introduced. Humane reasons were probably chiefly responsible for this step, but it ~~is~~ is also true that, since New York was changing from an agricultural community to a trading centre, slave labor was less of an economic necessity than in the past. Governor John Jay was largely responsible for bringing the sentiment in favor of the Negro's emancipation to a head and securing the necessary legislation. The Negro's freedom was made complete by a bill passed in 1817 which stated that no Negro should be held in bondage

in New York State after 1827. The Negro did not enter into his new role unburdened. He was handicapped with a property qualification for voting until the year 1870.

The period of 1830 to 1850 might be called the golden age of the Negro in New York City industrially. The colored man had a monopoly of certain reasonably-paid occupations. He also was proprietor of a number of businesses in which he catered to the public in general. On the whole the number of occupations then open to the Negro was very meagre. He had only a little wider range of choice than he has now. But where he was located industrially he reigned supreme. The majority of the hotel waiters were Negroes as were the high paid chefs. All the coachmen and most of the barbers were Negroes. The leading caterers were colored. Negroes maintained small dry goods stores in the white sections of the city. A Negro carried on a large coal-yard on Duane Street. There were pleasure gardens on Thomas, Anthony, and Walker Streets conducted by Negroes, and Negroes named Brown and Wood as well as several others, were proprietors of fruit and confectionery stores similar to the Greek or Italian fruit store of today. A Negro named Dr. Samuel McCune Smith had a drug store on Broadway in the one-hundredth block. The

Negro was an active competitor of the white man in many other lines of business in which, after perusal of business statistics of New York City, I fail to find him engaged today. It is true that there are today about 400 establishments conducted by Negroes, but practically all of them are located in the colored district of the city and a great majority of their customers are

Negroes. Most of these enterprises are outgrowths of the domestic and personal service occupations and call for but small outlays of capital.

Strange to say, there was considerable wretchedness among the poorer class of Negroes. This was because they were herded together in the worst locality of the city. They were excluded, on account of their color, from most public institutions. They were overlooked in almost every plan of social uplift. As a matter of fact there was a great deal of prejudice against the Negro whether he was of the self-supporting or of the dependent class. The Negro was not enjoying a certain amount of industrial prosperity through any especial love that his white fellow citizens felt for him. The English-German immigrant was moving up the economic scale. He was commencing to go in for the highly skilled trades; for finance, for commerce and manufacturing. Because he no longer had any use for them, he relinquished the catering, the barbering, domestic service, and the like to the Negro. But the few individuals interested in the Negro's social welfare found so little cooperation from the majority of white citizens that ^{were} they/well-nigh discouraged.

This quasi-prosperity of the Negro in New York City began to fade about 1850. This was due to two causes. First, to the immense influx of foreign immigration and the consequent competition in all the unskilled branches of trade; second, to the prejudice against the race incident to the fierce political passions which culminated in the Civil War. The citizens of the older immigration met this new kind of

immigration or failed to meet it by moving away from it and up the economic scale. But the Negro suffered because there was not the same mobility of employment for him. The Negro was peculiarly fitted for the restaurant-barber-tailoring type of business just at that particular stage of his development. In personal service such as this he had attained fullest development under slavery. Had he been allowed to develop himself fully in these occupations he could soon have established himself so well that it would have but an easy step from them to the higher branches of industry. The poor Negro was in possession of his monopoly for hardly a generation; he was in the first flush of economic prosperity when this prosperity was nipped in the bud.

During the Civil War period the position of the Negro in New York City was anything but pleasant. In addition to having his former occupations taken away ^{from him} ~~from~~ he became the object of continual abuse. A considerable portion of the public laid the responsibility for all the strife between the North and the South and its attendant discomforts and sufferings at the Negro's door. White laborers refused to work with him. White customers refused to patronize firms employing Negroes. The inauguration of conscription in New York City brought this growing hatred of the Negro to a head. As a result, we had the awful draft riots of July 1863, when for three days a mob took possession of the city and hanged every Negro they could lay their hands on. It was at this time that in addition to a large number of the colored houses the Colored Orphan Asylum was burned by the mob. It is not

surprising to discover that during the five years, 1860 to 1865, so many Negroes left the city that the actual number reduced.

Beginning almost with the cessation of hostilities between the North and the South and continuing for sometime afterwards, the general conditions of the Negro in New York City was considerably improved. Public sentiment had again turned in favor of the black man. Duplicating his record in the war of the revolution, the Negro had once more acquitted himself very creditably as a soldier in the Civil War. Moreover, the North seemed to look upon the Negro as its special ward. The North seemed to feel that since it was responsible for the Negro's emancipation it was in a way morally bound to see to it that the colored man got a fair start as a freedman.

Industrially, the Negro almost reached the high-water mark of the halcyon days of the early 40's. Once more he was given the preference over the white man in certain vocations. Negro caterers became more popular than ever. Some of the leading restaurants, such as that of Thomas Downing on Wall Street, were conducted by colored men and were as select and as famous in their day as Delmonico's or Sherry's at the present time. In the year 1870, there were many Negroes doing business with the public in general and several had stores on Broadway. Many political positions, both elective and appointive were conferred upon the colored man. Conditions went on like this until about 1880.

Beginning in the early 80's, the Negroes' second period

of prosperity began to recede. This was due to several factors. His old enemy, immigration, which had temporarily ceased during the Civil War period played a leading part in his downfall. Moreover, a change of heart, on the part of the public, towards the Negro had set in. This was almost imperceptible at first, but so cumulative in its effect, that by 1890 the Negro was losing ground very distinctly. This loss of interest, indifference, and frequently open hostility towards the Negro was due to several causes. First of all, it found some root in the recoil of the general public from the vast number of Southern Negroes that had come pouring into New York City immediately after the Civil War and which had been increasing ever since. These Negroes were largely from the rural parts of the South, coarse and rude in manners, and an entirely different type from the native-born New York Negro who had become quite urbanized and polished by his many years of freedom and city life.

But more than the effect of the ever-increasing influx of Southern Negroes was the baneful effect (so far as the Negro was concerned) of the new campaign carried on by the South, through newspaper, magazine and public platform. This campaign was an appeal made by the so-called New South to the North for sympathy and cooperation. Henry W. Grady, probably better than any other individual, typifies this whole movement. His speeches are an epitome of the propaganda of the new South. These speeches dwelt upon the desire of the South to live in harmony with the North. They appealed for sympathy for the South whose progress was retarded because of the burden of millions of mem-

bers of a totally dissimilar race "unequal in intelligence and responsibility and constituting a problem without precedent or parallel."

This appeal gradually took root because as the years passed most of the old Abolitionists had died and with them the close attachment that existed between the old-time white leaders and the blacks. The Northern public no longer looked upon the Negro as a protégé and had long before this ceased to feel any moral responsibility for his welfare.

Moreover, the Negro was no longer an economic necessity, in any sense, in New York City. The newer immigration had seen to this. "Big Business" was developing and wished to include the South in its scope. Northern capital had begun to find profitable investment in the child-labor employing cotton-mills of the South. Consequently the Northern public was very willing and almost eager to accept the point of view of the South. The Negro was sacrificed on the altar of national unity. Probably the Negro had not progressed as fast as some of his white friends had expected and very likely this led many to accept the anthropological argument of the South.

But the mere extension of freedom and the ballot to a race does not put it on an equal footing with other races, if you handicap the emancipated race by limiting it to a few of the least desirable occupations and hamper its development in these by encouraging the competition of immigrant labor with standards of living lower than that of the freedmen.

It is true that the Negro had lived just long enough in contact with the American white man to have adopted his standard of living. He had the same ideals as any other American

and it cost him just as much to live up to them. It is very likely true that the immigrant was the Negro's superior in a certain type of industrial efficiency. The Negro, even in slavery, had never known the drudgery of the European peasant who for centuries had experienced nothing but unremitting toil, long hours, the coarsest fare, and few holidays. And it was this type of European peasant that made up the great bulk of the ever-increasing immigration that has continued down to the present day. The English German and Irish workmen have scattered before them; they couldn't compete with the Slav, the Italian and the Pole any better than the Negro, but they fortunately had other fields open to them if they chose.

By their very numbers, if nothing else, these immigrants forced the Negro out of one industry and then another until today the Negro, as a class, occupies the lowest strata of industry. Only a few callings have been open to the men since the early 90's, and the women who work, of whom there is a very large number, are chiefly employed in domestic service. From 1890 to the present day there has been a steady decline in the numbers of Negroes doing business with the public in general. On the other hand, there has been a considerable growth of Negroes carrying on small businesses among their own people.

The enormous additions by immigration to the white population have steadily reduced the proportion of Negroes. While the actual number of Negroes has increased from decade to decade, yet the race which constituted nearly fifty per cent. of the population in 1700, fifteen per cent. in 1800,

had dwindled to five per cent. in 1850, to two per cent. in 1890, and has fluctuated around that per cent. ever since.

There were 8,626 Negroes in Manhattan in 1800; 13,815 in 1850; 26,574 in 1890; 60,666 in Greater New York in 1900; and 109,000 in 1916.

II. HISTORY OF SOCIAL WORK AMONG NEGROES

By Periods

The history of social work among Negroes in New York City may be divided into five periods. There was a different motivation in each period that inspired interest in the Negro on the part of certain persons. The institutions that were founded during these various periods reflect in their character the motivation of their particular period.

The first period is that in which the philanthropists were chiefly concerned with freeing the slaves and caring for them after their manumission until they became adjusted to their new condition. This period began in the middle of the eighteenth century. It was at its height about 1785 when the New York Manumission Society was formed with the express purpose of encouraging manumission of the blacks. These men were successful from the start in persuading an increasingly large number of owners to give the slaves their freedom. Of course, a little later, the New York Society was responsible for legislation that made manumission compulsory, but that will be discussed later. The freed slaves presented a problem and the Manumission agitators logically looked upon the solution of this problem as their own particular responsibility. Consequently, both the individual exponents of manumission, as well as the organized society, supplemented their efforts in behalf of freedom with

material assistance. They endeavored to place their proteges industrially, and were ever on the alert that the emancipated blacks should not become public charges because they were aware that such an event would mitigate against the cause of manumission.

The second period may be said to date from 1827 when, by statute of 1817, all slaves were made free. The problem was fundamentally similar to that of the preceding period, namely, adjusting former slaves to a free environment. But because there were so many Negroes liberated at the same time the problem was intensified a thousand-fold and no existing organization was prepared to meet it. The situation was so much different than that before 1827 that it may truly be said that a new period in the history of organized social work among Negroes started with the year 1828. Furthermore, social agencies from this time on in New York City were not destined to be a combination of manumission society and relief organization. The necessity for the first function had vanished so far as New York City was concerned. This does not mean that the men who were interested in the emancipation of slaves in New York State were not interested still in seeing the evil abolished throughout the country. But there was no longer any need of a local society concerned with both manumission and the relief of dependency. Consequently, the institutions that were founded during this period were concerned only with the problem of the care and treatment of the dependent and the neglected. This problem was very acute in the ten years

or thereabouts following 1827. It was during this period that the Colored Orphan Asylum and the Colored Home and Hospital were founded, two of the oldest institutions in the city for the care of colored people. By 1840, great progress had been made in the passive and active adaptation of the Negro to free city life and for a little over a decade he enjoyed a period of industrial prosperity which has been mentioned before. It seems rather paradoxical to find that there was more suffering among the Negro poor of this period than perhaps any other. One doesn't associate an era of industrial prosperity with a period of acute suffering among the poor. The explanation is that, while there were perhaps less Negro paupers and dependents at this time than at any other, yet, they were ^{so} neglected by public charities through prejudice and presented so large a problem for the few existing private charities that took any interest in the Negro, that they were much worse off than at a time when the number of Negro paupers was much larger.

The second period continued down until the Civil War and the condition of the Negro poor became more and more wretched. From 1839 to 1865 no new institutions for Negroes were started, and during the late 50's and until 1863, the Negro became an object of hatred and abuse.

The third period began immediately after the Civil War in 1865, when the enormous influx of penniless Negroes from the South added to the already desperate situation among the blacks of New York, presented a condition of affairs which

was about as bad as could be imagined. However, the social sore was so inflamed, the need for treatment was so extremely obvious that a few individuals set about to give some attention to relieving the acute suffering. Moreover, public opinion was favorably disposed toward the Negro.

Several new institutions were founded in the next fifteen years, and then about the middle of the 80's, interest in the Negro began to slacken. This sort of a reaction of interest in the Negro was felt industrially as well as socially and so, just at the time when forces had begun to set in, to cause more unemployment and more suffering among the Negroes, there also set in a lack of interest in the Negro on the part of people of philanthropic and charitable inclinations. Meanwhile, the immigration from the South was going on steadily and of course, helping to increase the general problem.

The colored people seemed to realize the growing apathy of the public in general toward the needy ones of the Negro race, and during the latter half of this period we have a few successful and several unsuccessful attempts to inaugurate social agencies among Negroes by the colored people themselves.

The next and last period began about 1900. It may be called the period of realization of the Negro as a peculiar city problem. Hitherto the Negro had simply been regarded as a dependent different from others only in the color of his skin. But there seems to have been no concrete realization of the particular problems which grew out of the relation between the Negro and city life. More Negroes were

coming to the city every year and yet the adjustment seemed to be getting worse and worse. Perhaps the realization of this fact was responsible for the gradual withdrawal of support of many wealthy people from Negro private charities. Until the beginning of the last period the task certainly seemed hopeless.

But this new approach among people interested in the Negro seemed to revive hope among those who had become discouraged with the task of rehabilitating Negro dependents. A new thesis as to the causes of the problem was presented. Consequently the majority of the organizations developed since that time have proceeded on those principles.

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A word should be said here as to the race composition of the movements behind social work for Negroes during the various periods. In the first two periods and up until about the middle of the third period, the early 80's, the various agencies were started and carried on by white people. During the last part of the third period and continuing up until 1900 we have the initiation of social agencies by colored people themselves who also attempted to carry them on and support them.

Since 1900, however, and continuing down until the present day we find the majority of agencies started with composite forces behind them of both white and colored people.

III. HISTORIES OF 41 SOCIAL AGENCIES AMONG NEGROES IN NEW YORK CITY.

1. Organizations of the First Period.

"THE SLAVERY PERIOD" 1793.

Katy Ferguson

This essay is a study of organized social agencies. It is perhaps somewhat illogical to style the efforts of one individual as those of an organized agency. But if systematic and continued effort for the welfare of dependent members of society, and success crowning these efforts are characteristic of organized social agencies, then Katy Ferguson deserves a place in this chronicle. A free colored woman of the city of New York, deprived early in life of her husband and her baby, she seemed to give her life over to the care of neglected and abused children. She made a practice of taking orphan children out of the almshouse and from the street and taking them into her home and there caring for them until they were old enough to maintain themselves. All together during her lifetime she took forty-eight children from the misery and squalor of the almshouse and brought them up as if they were her own. Children whom she could not care for under her own roof she found homes for, thus anticipating one of the benevolent movements of our times. More remarkable still, this obscure colored woman was the originator of the first Sunday School in America. It was her practice to gather in her humble home on Sunday afternoon all the children of the neighborhood. She would invite some educated man or woman in to address them and give them instruction in Christianity. It was in this way that the well-known Isabella Graham, who is generally looked

upon as the founder of the Sunday School in America, got acquainted with the idea. Miss Graham visited Katy's Sunday class and then invited them to meet at her home. Subsequently the lecture-room of Dr. Mason's church on Murray Street was opened to Katy's charge, and the movement was started, the influence of which today reaches every corner of this country. To quote the words of Benjamin Lussing, the Historian, "She was a philanthropist of the truest stamp. Her earthly labors have ceased. She died of cholera, in New York, on July 11th, 1854, at the age of seventy-five years. Her last words were, 'All is well.' Who can doubt it?"

The New York Manumission Society.

It may seem strange to the average reader that the New York Manumission Society is listed here as an organized social agency doing relief work among dependent Negroes. While this was not its primary function, not the function from which its derived its name, yet its machinery for effecting the emancipation of slaves was accompanied from the very first with systematic provisions for caring for the slaves who were helpless when first freed or who became dependent at any time subsequent. This work was handled by a special committee who made monthly reports to the organization.

In the minutes of the Manumission Society for the month of January 1785, the very first month of the first year of its existence, is this record of the first efforts of this special committee, "The committee reports that they have attended to the recommendations of the Society respecting such Negroes as have been through their interposition made free

in order to prevent them from running in practices of immorality or sinking into habits of idleness."

It was due to the recommendations of this committee that the Society decided to open ^{one of} the first free schools for Negro children. This was called the "African Free School." While its essential object was education, because the Society felt that ignorance was the cause of poverty and of vice, yet it also had a distinct relief function. It maintained a visitor whose duty it was to examine into the home conditions of every colored family in the city. The reports of the various visitors were used as a basis of treatment and relief by the Society. Rev. Samuel Cornish, the visiting agent in 1828 sends in several very interesting reports during that year. He not only mentions the families needing relief but also makes certain recommendations for social treatment outside of the existing machinery of the Society. For instance, he recommends "the establishment of a house of refuge, in which colored juvenile delinquents and children of dissolute parents may be placed and instructed in the useful arts."

The visitors also circulated among the colored families "books of instruction giving moral and hygienic advice."

After 1827 since slavery had become extinct in New York, the great original object of the Manumission Society had been obtained. While there was no relaxation of interest in the cause of emancipation throughout the country, yet the social activities of the Society gradually lessened from year to year. Some of the members of the Society, however, became associated

with later movements for the welfare of the Negro. Among such members was Ex-Governor Jay. He was a life-long worker in the cause of the Negro. Originally a slave-holder, he manumitted his slaves, was one of the organizers of the Manumission Society and it was largely through his efforts and influence that the passage of the acts abolishing slavery was finally obtained.

Following close upon the heels of the Manumission Society came the organization of a purely relief society known as the African Dorcas Association. This was a very remarkable organization at the time, because it was composed entirely of colored women. They began their work about 1810 and were in existence for at least twenty-five years. They were concerned chiefly with procuring and making up garments for the destitute. They got out an annual report. The report for 1829 mentions among other things that 232 garments of various kinds were distributed during the year. At that time Margaret Frances was President; Henrietta Regulus, Secretary, and Sarah Bane, Treasurer.

There are records of the founding of only one other agency during this first period of social work among Negroes in New York City. This organization was the Flushing Female Association. It was not established to assist Negroes alone. Its constitution states that it was founded to promote "the education and amelioration of the poor of Flushing, especially those of African descent." However, as the poor of Flushing at that time consisted chiefly of Negroes, the Association was virtually a social agency working among Negroes. The Association

was a rather loosely organized body and yet it has persisted down until the present day.

2. Organizations of the Second Period

"THE PERIOD OF ADJUSTMENT."

In the first decade of the second period, from 1827 to 1837 conditions rapidly went from bad to worse. The three or four existing institutions for relief and treatment broke down under the tremendous strain of attempting to adjust the great horde of emancipated blacks. Under the conditions of the first period, up until 1827, gradual manumission and emancipation and the care and supervision of released slaves was not such a difficult task. The Manumission Society practically controlled the situation and emancipation and adjustment was a well-regulated affair. But, as has already been said, the wholesale emancipation destroyed this nice equilibrium.

The general public was not inclined to look any too favorably upon the Negro at this time, and the latter suffered, in addition to his poverty, all the contempt of a race branded with the curse of slavery. Prejudice and poverty made it impossible for the blacks to obtain homes except in the lowest locality of the city. So practically all the Negroes in the city, except those who were living under the roofs of their former masters, could be found herded together in shacks, and cellars, and over ~~hacks~~ barns, and in rear houses in the vicinity of First and Second Streets. Poverty, disease, and death itself reigned

supreme over this wretched community.

Hardly any public institutions but the almshouse could give the many suffering and needy blacks any care whatever. The Negroes were deliberately overlooked in practically all schemes of organized private philanthropy. Even the almshouse limited its beneficence to a very few Negroes, and these mostly children.

The members of the old Manumission Society were unable to cope with the situation. Although they labored individually and collectively they found the task discouraging, and almost hopeless. The majority of them were quite old men by this time, and while their sympathy and desire to help was as steadfast as ever, yet time had put a check on their physical powers and somewhat dimmed their vision. They had been doing things for the Negro in the same way for so many years that it was perhaps too much to expect that they should take the initiative in meeting the problem in a new way.

However, is it not surprising to find that the first successful attempt to cope with the trying conditions were conceived and made possible by a daughter of one of the charter members of the Manumission Society. This young woman was Miss Anna H. Shotwell, daughter of William Shotwell. Miss Shotwell was responsible for the conception of the Colored Orphan Asylum and also for the Colored Home (now known as the Lincoln Hospital), the two most prominent institutions among colored people in every period since their inception and to the present day. Miss Shotwell lived for over

a half century after the establishment of both the Orphan Asylum and the Home, and almost to the very day of her death was actively connected with the management of both.

The Colored Orphan Asylum and Association
for the Benefit of Colored Children.

The needs of the colored population by 1837 were so many that they were almost overwhelming to any person who desired to devote some efforts in their behalf. However, Miss Shotwell felt that the suffering of the little orphan children was the most urgent demand, and she set about taking steps to answer this piteous appeal. She determined to take initiative in establishing a Home for Colored Orphans. She enlisted as a strong aid Miss Mary Murray, also the daughter of a charter member of the Manumission Society. Then these two young women (Miss Shotwell was only eighteen and Miss Murray twenty-one years of age) inaugurated a systematic campaign of appeals for funds. They soon had accumulated \$1,000 in this way. Moreover, they found the active assistance of friends more readily than they had dared to hope. So in 1836 they were able to organize as an association with a board of twenty-two lady managers and an advisory committee of five men.

Their next step was to attempt to hire a tenement to house the few children with whom they intended to begin their labors in behalf of humanity and justice. However, prejudice was so strong that no owner would rent an apartment for the purpose under any condition whatever. As a result the young women were forced to buy a small house

on Twelfth Street. This was a white, frame cottage which cost them \$9,000. They were able to raise \$2,000 in addition to the \$1,000 already in their hands, and so they took possession of the building with a \$6,000 mortgage.

The next year, 1837, was one of serious financial depression, and Miss Shotwell and Miss Murray were urged on all sides to relinquish their plans for the time being, at least. But the young women were determined to carry out their purpose at the earliest possible moment. And so, although they found the hand of charity considerably restrained, they were able to open the doors of their humble dwelling for the reception of inmates before the end of the year. The cottage was furnished with the discarded property of their friends, and for a time the table was supplied from the same source.

The Colored Orphan Asylum was the third institution for colored orphans in the country. Philadelphia had antedated it with a similar institution in 1822 and an asylum for colored orphans had been opened in Providence, R.I. just the year before. The Colored Orphan Asylum was the sixth private charity organized to care for orphans in the city of New York.

When one considers that eighty-four out of the ninety children's homes and hospitals in existence at present in New York City have been established since the founding of the Colored Orphan Asylum, one realizes that the latter institution has had a long and venerable history.

During the early years of the Asylum the management

had to practice the most rigid economy. How well they did this can be imagined from the statement that at the end of the first year of the institution's existence, with a family of twenty-two children their expenses had been found to be only \$234.05.

In 1837 a school was started in the institution. This was made possible so early by a gift of \$500 from the Manumission Society. To this school the children of the neighborhood were invited.

In 1838 an act to incorporate the Society was obtained from the Legislature. In the same year the Society ~~was~~ made a request for assistance from the trustees of the Turpin Fund. This was a fund of \$6,000 left by one William Turpin "for the benefit and maintenance of colored persons." It had been in existence for three years and had never been drawn upon. There was some reluctance at first but the trustees finally gave over the entire legacy to the Orphan Society.

In 1842, after frequent applications to the Common Council, a grant was obtained from them of twenty-two lots on Fifth Avenue between 43rd and 44th Streets, and a suitable house erected thereon. The cost of building was covered by donations of \$6,000 from the Manumission Society, \$1,000 from the Murray Fund, \$1,000 from John Hosburg, \$5,000 from a friend, and \$7,000 in small donations. The asylum had a front of 140 feet and was 42 to 50 feet deep. It was said to have been a model for its time.

A hospital was introduced in 1847 and the statistics show that the amount of sickness from measles and pulmonary

diseases which had been considerably high before were materially reduced in the years following. The installation of a ^hospital at this time indicated that the institution was in touch with the increase in scientific knowledge which was reaching the better class of asylums throughout the country.

John Hosburg left the institution \$5,000 in 1849; Elizabeth and Sarah Delmit bequeathed \$7,000 in 1850 and 1851. About this time the association bought a plot of 37 1/2 feet in Greenwood Cemetery.

By 1850 the population of the asylum had grown to 250. There were six teachers employed in the school, and in addition to the regular curriculum of the public school, sewing was taught. Apparently, however, the institution had not gotten away from the original purpose which was to provide a home for neglected and destitute colored children. Of course, the children were indentured then, as from the beginning, at the age of twelve years, but there was no attempt to prepare them for any particular occupation. Whatever vocational training or preparation for after life they received was obtained from the persons to whom they were indentured. Great emphasis was laid on the religious training which was very formal. In these early reports more stress was laid on the spiritual success with the young charges than with improvement in health or intellect. One early report speaks of the death of two children from scarlet fever and offers as a proof of the ef-

fectiveness of the care that these children both passed away quoting passages from the Holy Book.

There were no references in these early reports to any organized play nor is there any evidence of esthetic opportunities. Children dressed alike, lived by rote, and while much better off than in the almshouse yet must have suffered very much from a terrible monotony. However, these conditions were not much different than those of child-life in any orphan asylum of the period.

Children were still indentured at twelve years of age usually to homes in the country unless they could be placed where they might learn a trade in the city. There is no record of any follow-up visits, but, on the other hand, there was definite insistence upon recommendations when a child was placed; **most** stress was laid on references from religious authorities.

On the whole, the progress of the asylum from the middle of the century until 1863 was abreast of that of the best child-caring institutions of the time. Unfortunately, however, the home received a terrible set-back in 1863.

During the draft riots of this year the asylum was burned to the ground by the mob.

Camp, a Historian of the times, describes the catastrophe in these words:

"The Colored Orphan Asylum."

In July 1863, a storm of persecution long to be remembered to the shame and sorrow of our city burst upon the defenseless heads of the colored population.

The rioters, who for a time controlled the city and before whose rule the arm of authority was paralyzed, not satisfied with desolating the small homes of these people and sacrificing to blind fury their lives and property, advanced in a body upon this institution, the Asylum of two hundred and twenty small children. Resistance on the part of the inmates was useless; an entrance was soon effected and the work of destruction commenced. Chief Engineer Decker, with a small body of men, made every exertion to save the building and at an imminent risk undertook to hold the mob in check. As well might he have attempted to stay the hurricane. Excited by previous riots and maddened by slight opposition, the insane mass swept into the building, and with a system in their very confusion to facilitate their infamous designs, heaped together the lightest furniture and saturating the floors with an inflammable material, applied their matches, and in twenty minutes, it was estimated, the house was a ruin.

Meanwhile the family were collected by the Superintendent who had shortly before been warned of danger threatening by a colored man, who availing himself of a light skin, had mingled with the rioters, professing himself one with them and thus learned their designs. At the sound of a bell the long line of tremblings terrified little children filed quietly downstairs and through the halls into the very body of the mob who literally filled the inclosure, and whose savage yells and inhuman threats thrilled like a death-note on every heart. As one remarked, to her dying day she should not forget that scene. The human mass swayed back as though impelled by an unseen power, not a hand was raised to molest them, and without sustaining the slightest injury, children and caretakers reached the station house in 35th Street, where for three days they were crowded in halls and cells of the building, with the bleeding dying ruffians who had been taken by the police.

Sheltered but not secure in momentary dread of an attack by the mob who had collected in large numbers without, wearied and hungry, these poor children but once allowed their feelings to overpower them. Believing an entrance had been effected, as with one voice they raised a cry of terror so piteous that the captain of the station shed tears of sympathy. A temporary home was afterwards offered them by the Commissioner of Charities and Corrections in the Almshouse on Blackwell's Island whither, as soon as comparative order was restored, they were conveyed, guarded by a large police force and a detachment of Zouaves. A shelter was here afforded until the premises on 151st Street near North River were secured. The lots on Fifth Avenue were disposed of, and ground purchased on 143d Street for a permanent asylum.

In 1868 the new asylum at 143d Street was opened.

About this time the reports indicate the development of a desire

to give the children more of a useful training for after life. The older boys and girls were given definite hours in the laundry, the kitchen and the garden. Before this the reports had boasted more or less of the fact that there was no gratuitous services on the part of the inmates. There was also an expression of a desire on the part of the management for more school auxiliaries to keep abreast of the new educational methods. Apparently there was a wish to better equip the child for life but as yet their ideas and plans had not crystallized into any definite program which would make it easier for a child to earn a living in the world. Witness the statement of purpose in the catalogue of 1869, "To raise from degradation of poverty and administer to the physical necessities and comforts of those confined to their care, but also to elevate the character, develop the faculties, and instruct in the inalienable privilege of every human being, the knowledge of his obligations to himself, his neighbor and his God."

An admirable combination of ideals but about as far away as possible from the real social needs of the child.

At this time the institution was supported by a weekly subsidy of seventy cents per head for the children, by an appropriation from the state, and from the Board of Education, by donations, subscriptions, board of children and the interest on a small sum invested.

Miss Shotwell and Miss Murray were still actively connected with the institution as second directress and secretary respectively. The number of inmates was 301.

In 1869 there is evidence of an appreciation of the value of scientific diet. In the report of this year we are informed that "as tuberculosis carries off so many of this race, special pains were taken to provide a nutritious diet."

In the next twenty years the institution made great steps in linking up the asylum life with that of the future life of the orphans in society at large. In 1887 there was a statement of the purpose of the education given in the school "not as a thing in itself but as a means of becoming socially useful." The school was remodelled and a special "teacher of industries" was provided. A modern system of motivation was introduced in this year by the providing of Good Behavior Badges for deportment and Scholarship Medals for highest pupils, these rewards to be worn for one month subsequent to the month in which they were earned.

The institution gradually grew in numbers from this time on and enjoyed many financial bequeaths from year to year. In 1891 there were 371 children cared for. By 1905 the building was filled to its utmost capacity. It housed 418 children. The age of the buildings, the fear of fire, and the growth of the City made the 143rd Street location no longer a desirable one for the asylum. For these reasons the Association sold its ground at 143rd Street and purchased a fine stretch of land at 259th Street, comprising about 19 acres lying between Bettners Lane and the North River. This site was the old Johnston estate; it sloped down to the river and was well-wooded containing many old elm and chesnut trees. On the highest point of this tract, running north and south near the easterly

border, was a ridge about 150 feet above sea level.

The cottage plan was introduced here for the first time among colored children with the single exception of an industrial home at Nashville, Tennessee. This was only three years after Dr. Reeder had introduced the cottage system at the New York Orphan Asylum at Hastings-on-the-Hudson.

There were seven cottages erected at the Colored Orphan Asylum, each accommodating twenty-five children. A main building, built of fire-proof brick with white marble trimmings was erected on the ridge of high land. There are eight large school rooms in this building on the first and second floors. There are six dormitories also in the main building, holding altogether 150 children under the age of six years. Each dormitory has an open piazza or balcony and connected with each are bath-rooms toilet-rooms, nurses-rooms and a play-room. One large dining-room serves for all the children in this building. In the third story is a large assembly room of capacity sufficient for 600 persons.

Each of the cottages is 2 1/2 stories high with a basement, and as the ground slopes to the west rapidly, the westerly side of every basement is wholly above ground with full-length windows. This ground floor is used as a play-room in winter and rainy weather. Four rooms in the upper half-story of each cottage accommodate one, or if necessary, two children each. These are designed for certain older children selected for good behavior and are called "reward rooms." Flowers and vegetables are cultivated by the children and in

the cottages they do their own cooking, take care of their own rooms, and do light laundry work.

In 1910 a farm of 144 acres was bought at Verbank, Dutchess County, New York, from a fund donated by Mrs. D.W. James who had been a member of the governing board since 1858. Here boys are kept until they are 18 years of age and are taught agriculture.

Many other changes in the right direction have taken place in the institution since it has been located at Riverdale. Work, play, education, companionship, esthetic opportunity, and moral and religious training all seem to be quite well provided for.

A statement of the present purposes as compared with some of the earlier statements of purpose might be interesting in conclusion. I quote the words of Miss Carolena M. Wood who has been First Directress for many years. She says in a recent report:

living

"The unhealthy/conditions in our great city press especially upon the poor and ignorant, and it is not surprising that large numbers of uncared for children are the result. Our first duty is toward those who have been deprived of the care of both parents, but the father left with a number of little children, or the mother under the same circumstances is almost as needing of our help. In our great city dangers on every side beset the boy or girl who faces the difficult duty of growing up without every care and safeguard. Our ever increasing standard of efficiency demands that they shall make men and women who are worth while. For this they need a strong, guiding hand, and we try to take this place of a parent for our little wards. We endeavor to fit them for useful lives while they are with us and we desire to follow them as far as may be into the world in which they must find their places and help them over their hard time of adjustment.

Ours is not only a colored orphan asylum but an association for the benefit of colored children in the City of New York."

One unfavorable criticism that may be made of this institution is its off repeated admission both in the old reports and the new, that what vocational training they afford^{is} in the direction of domestic service because they believe that is the only industrial field for the Negro. Is not this reasoning in a circle?

The Lincoln Hospital and Home and
Training School for Nurses.

This institution has been known as the Lincoln Hospital and Home and Training School since 1902. It is the second oldest organized social agency doing work among Negroes in New York City, if we except the Flushing Female Association. From its founding in 1839 till 1882 the institution now known as the Lincoln Hospital bore the title of the Colored Home. In 1882 the name was changed to the Colored Home and Hospital, and in 1902 this title was changed, by permission of the Supreme Court, to the Lincoln Hospital and Home and Training School for Nurses.

The Colored Home was founded the year after the Colored Orphan Asylum as a result of the same general conditions of distress among the Negroes of New York. There was a great deal of suffering among the aged colored people especially, and the number who were accepted at the almshouse was limited. Moreover, there was desire on the part of some former owners of slaves to provide better homes for their super-annuated former dependents than in the City Almshouse. As has been stated before, Miss Anna Shotwell was responsible for the conception of this idea as well as that of the Colored Orphan Asylum. This remarkable young woman arranged a meeting of friends at the home of Miss Maria Banager, 20 Bond Street, in the late autumn of 1839. Miss Shotwell laid before them the miserable plight of the aged and the indigent Negroes of the city. She described the inadequacy of provisions for them at the almshouse and the prejudice which closed the doors of

all private homes to them. As a result of her plea, Miss Jay, a daughter of John Jay, pledged \$1,000 as a fund to start a Colored Home. At a subsequent meeting a board of lady managers was formed and Miss Shotwell was made Second Directress.

A frame house was rented at "Woodside" on the North River and here before the end of the year twelve persons were accepted as objects of relief. The institution remained here for four years, when with the assistance of a gift of \$21,000 from John Hosburg, they were able to purchase land and build a permanent home at 40th Street and 4th Ave.

The Society from the very first has endeavored to make its scope as broad as possible. In accordance with this policy in 1843 the society notified the Commissioners of the Almshouse that they would receive at a low rate all colored paupers of the city who were not medically unfit.

In 1845 the association of managers was incorporated by the State Legislature under the title of "The Society for the Support of the Colored Home." In the same year the society petitioned the legislature for the repeal of acts passed in 1839 and 1841 appropriating \$10,000 for a state hospital in the City of New York. The Society asked for a transfer of this money to the Colored Home to be used in enlarging the Home and establishing^a/hospital department since the Negroes were generally discriminated against in the existing hospitals of the day. The Legislature repealed the former acts and gave over the money to the Colored Home.

In 1847 Miss Maria Schatzel, widow of Jacob Schatzel, bequeathed \$10,000 for the establishment of a Lying-In Department.

In 1848 the number of inmates had become too large to be handled advantageously in the existing buildings. Accordingly in 1848 the Society purchased forty-four lots of ground on 1st Avenue between 64th and 65th Streets, and began to erect more commodious buildings which were completed in March, 1849. The following fall the inmates were transferred to the new home.

The new building fronted on 65th Street. From either end of it extended at right angles the male and female wings, capable of accommodating one hundred and twenty persons each. These wings, four stories high, were connected in the rear by another building of two stories, which was divided into small apartments containing from five to eighteen beds each. The lateral wings consist of four wards each, extending the whole length of the building. Each ward contains twenty-eight beds. The buildings formed a hollow square in the center of which was a flower garden. There was also, on each side of the wings a plot of ground, one of which was used as a vegetable garden and the other as a pasturage for a cow. The wards were heated by means of stoves.

In 1858 a chapel was erected through the munificence of certain private contributors. The religious side was strongly developed in the Home as in most institutions of the day. The reports teem with touching stories, drawn from the lights and shadows of the different departments, and here

as in the Orphan Asylum, the chief test of the Institution's success was whether or not it had convinced a large number of its inmates of the "exceeding sinfulness of sin and the wonderful power of divine grace upon the regenerated heart." The report of 1860 concludes with these words, "Striking incidents could be culled from the Records of the Home, of those who had come to this institution from the lowest, vilest haunts, but who have left it washed and redeemed to enter the rest that remaineth for the people of God."

The Colored Home was more fortunate than the Orphan Asylum during the Draft Riots of 1863. In reference to this the report for 1864 says, "The rage of a lawless mob threatened the safety of the Home and the lives of its inmates; but the eye which neither slumbers nor sleeps' was upon us, and delivered us from our peril, and to Him, whose everlasting arms have been around us, we should render our humble and grateful acknowledgement."

Of course, as regards the aged inmates, any serious vocational training was out of the question. However, the management gave proof of the fact that they were in touch with the progress of scientific knowledge in medicine and that they were not unmindful of the therapeutic value of a certain amount of labor by establishing a work-shop where light employment was given the more able-bodied inmates, both of the home and of the hospital. Here is a statement from a report of the time, referring to the workshop, "It is a mistake to judge of the success of such labor by the amount gained or lost in dollars and cents. With proper facilities and management, no pecuniary loss need result; but if it should, the

incalculable advantage of employment to the mental and physical health of the inmates, is more than a compensation. Many diseases are aggravated by, and others consist mainly of mental hallucinations and in such cases diversion for the mind is absolutely essential to a cure.

In 1866 a complete up-to-date system of ventilation was introduced at the expense of \$1,000, also bath-rooms with running hot and cold water -- somewhat of a luxury in institutions of the time.

Admissions to the hospital department increased so much from year to year that from 1810 on they were greater than the admissions to the other three departments combined.

The institution was being supported in part by the liberality of private individuals, and in part by a monthly revenue from the Commissioners of Public Charities and Corrections. These gentlemen paid a stipulated price for the board of pensioners admitted under their directions, but (according to the Board of Managers of the Home) it is not much more than half-sufficient to meet the necessary expenditures. There were occasional appropriations from the Legislature. There were also liberal contributions from private individuals from time to time. Nevertheless, the demand upon the services of the various divisions of the institutions was so great that there was never funds enough. The Hospital and Lying-In department continued to out-strip the Home department so rapidly that by the early 80's it was the most important function of the whole establishment. It was not surprising, therefore, that the Board of Managers should have petitioned the Supreme Court of New York

and obtained permission to change the name of the institution from "The Colored Home" to "The Colored Home and Hospital." The institution had become one of the most important of the City Charities. It handled practically all of the dependent Negroes who were incapacitated from age or sickness. The Hospital Department accommodated many paid patients because the majority of the other hospitals still excluded Negroes.

For several years after 1890 the Hospital had found itself over-crowded at 65th Street and 1st Avenue. In addition, the new bridge from Long Island to New York had been already started and one terminus was to rest upon the property of the institution. Being over-crowded to the extent of inferior service and realizing that they were to be eventually driven from their position the Board of Managers of the Home sold the old land the buildings and bought a new site, East 140th Street and Concord Avenue. Here new buildings were constructed and on Sept. 7, 1898, the whole establishment, old people, the sick, and the household staff, was moved.

In this year at the new "Home and Hospital" a Training School for Nurses was established. The first pupil entered upon her duties as a probationer in May. For sometime pressure had been brought to bear upon the Hospital to employ colored internes. A great number of young colored physicians were now graduating from the various medical schools in the North and were finding some difficulty in obtaining internships in hospitals. It seemed especially logical that the Colored Home and Hospital might afford the necessary training to colored internes since it was an institution intended primarily for Negroes, and since it had definitely adopted the policy of

training colored nurses. However, the management of the institution from the beginning to the present day have steadfastly refused to employ colored internes. So far they have not presented any sound argument for this discrimination.

The Home had not been very many years at 140th Street before a new and rather surprising development set in. The Hospital began to receive an increasingly large number of white patients; in addition, the number of colored patients began to fall, chiefly because public and private institutions had begun to accept colored patients more readily. Moreover, unfortunately the Home and Hospital was much further away from the sections of the city where the colored people lived than many of the other hospitals. By 1902 the number of white patients was so much larger than the number of colored that it was obvious that this was to be a distinct characteristic of the institution in the future. This fact and the desire to keep every bed filled was probably responsible for the request which the management made of the Supreme Court in 1902 to change the title from "The Colored Home and Hospital" to "The Lincoln Hospital and Home."

The position of the hospital authorities is thus stated in the 62nd Annual Report, Sept. 30th, 1902.

"Lest in the change of title, authorized by the Supreme Court on September the fifteenth, 1902, many friends may not recognize the dear old Colored Home and Hospital, we take this opportunity to assure them that in the Lincoln Hospital and Home there is no change of management. The same love exists toward the colored race, but it has grown broader and more inclusive; there is room for every applicant and better possibilities for help in time of need. Come one and all is still our invitation, but if there be empty beds we need not because of color refuse hospitality to any of God's creatures. The character of the Home has not been changed; it remains one entirely for colored people."

There was another organization that came into being during the latter part of the second period which should not be overlooked. It was an organization brought into existence to meet an emergency but which by the scientific manner in which it went about relieving distress put to shame some of the permanent societies. Moreover, this organization persisted much longer than was originally intended, and when the prearranged time for it to dissolve arrived, there was universal regret and concern. Its methods and part of its machinery was handed over, however, to others and therefore its influence lasted much longer than its name. This organization was known as the "Committee of Merchants for Relief of Colored People Suffering the Late Riots in the City of New York."

It is hardly necessary to mention again that the Negroes were the greatest sufferers as a result of the Draft riots of 1863.

The colored people of New York, almost in a body, were forced to leave the city and take refuge on Blackwell's Island at Police Stations on the outskirts of the city, in the swamps and woods back of Bergen, New Jersey, at Weeksville and in the barns and the outhouses of the farmers of Long Island.

When the rioters were checked, 5,000 Negro men, women and children were found homeless and helpless.

A committee was organized among the Merchants of New York to take some steps to relieve the sufferings of these people. A special committee was appointed by the general committee to receive, collect and disburse funds in the purchase

of necessary food, clothing, and shelter. The officers of the special committee were John D. McKenzie, Chairman; Jackson L. Schultz, Treasurer, and George E. Collins, , Secretary.

This committee raised almost \$41,000. It spent three months in attempting to get the ruined families on their feet. It must be said to their credit that the special committee went about the dispensation of this relief in a very systematic manner. They tried to plan for the unfortunate Negroes' future as well as the relief of the acute present disability. In accordance with this idea they established an employment department and canvassed the business men of the city by visits and printed appeal, imploring positions for Negroes. They were able to place many colored people in respectable positions. They had a corps of ten visitors.

The great good which the colored people enjoyed in the opening of this office and the bringing together of so many religious denominations, trades, occupations, stations in life, and nativities in friendly and harmonious action caused a number of leading people both white and colored to urge its perpetuation as an organization for betterment among the Negroes of New York City.

The Committee was not continued as such but it undoubtedly left behind it the nucleus of its organization which a little later on was to be turned into the New York Freedmen's Relief Association.

3. Organizations of the Third Period

"AFTER THE WAR"

The third period in the development of Social Agencies Among Negroes in New York had its inception in causes similar to those which brought on the second period. It was the result of the sudden deluge upon the city of a great mass of poverty-stricken blacks, practically all ex-slaves and practically all entirely unused to self-maintenance. There was an essential difference between this influx into the community of dependent Negroes and the other influx after local emancipation in 1827. In the earlier period the Negroes released were not strangers to New York and urban life in general. In the third period the great Negro increase in the community was made up largely of Negroes from the plantations of the South, strangers both to New York and to city life in general.

It was at this time that another of New York's most prominent social agencies among Negroes was founded. Two ladies who had for sometime noted the wretched conditions among the Negro population of the city, especially in the vicinity of 25th to 34th Streets and 6th to 8th Avenues, decided to take some steps to alleviate conditions. They found a large proportion of the Negro men out of work and a constantly increasing immigration adding to these unemployed. They found wives and mothers working and families forced by poverty to live in damp cellars in out-of-the-way places. The forced idleness of the men was producing habits of idleness and vice and the general surroundings of squalor had made sickness and

death a frequent visitor at many of the homes.

In December 1865 the two ladies hired a room over a blacksmith shop at 152 West 28th Street. Here they instituted what they called a religious charity. In keeping with the religious purpose the organization was called the African Sabbath Association. From this centre on West 28th Street these two inspired women radiated good in every direction through the Negro community, not alone on Sundays but every day in the week; not along spiritual goods, but every conceivable kind of material relief. Soon the two founders were joined by friends who assisted them in visiting the miserable homes of the colored poor.

In the room on 28th Street over the blacksmith shop they taught not alone the principles of Christianity, but in addition the three "Rs" and gave out relief to those individuals and families whom they thought needed it.

The school rapidly grew in numbers from the first class of six children to an average attendance of about one hundred of all ages from infants to aged by the end of a year.

More funds were needed, and with this object in view a fair was arranged in March 1866 and held in Broadway & 23rd Street. Here \$5,107.94 was realized which was immediately invested in Government bonds as a building fund.

In the next two years the school was forced to move three times chiefly on account of the objection of neighbors to the Negro school. The school was successively located on West 30th Street, 33rd Street & Broadway, and finally at 37th Street & Broadway.

Prejudice finally drove them to the most incongruous

and most degrading location in which a school could be held. In 1868 they were forced to confine their indoor efforts to Sabbath instruction and this in a saloon at 37th Street and Broadway which, as the report of 1869 says, up to midnight Saturday night was the scene of rioting and debauch.

However, the outside activities went on as extensively as ever and many poor families were removed from unsanitary and unhealthy cellar dwellings to decent habitations. Many adults and children were provided with clothes and food was given to needy families.

In 1871 the Association felt compelled to buy a lot and to build a house for their own accommodation. They had \$3,400, the proceeds of the fair with accumulated interest. This somewhat audacious step was accomplished and when the building was finished there was a debt left of \$6,212, not to speak of a mortgage of \$15,000. About \$3,000 was subscribed by private individuals during the process of building.

The site was next to a police station. The building was six stories in height. The second and third floors contained the Sabbath School, a room for the visiting missionary, an employment office and a free reading-room. The ground floor and basement was taken by a business firm, and the fourth and fifth floors were rented for a term of years to a Masonic Lodge. The rents were so apportioned that they paid all expenses and interest.

In this same year, 1871, the Society was incorporated and the name changed to the New York Colored Mission. A fair idea may be obtained of the scope of the society at this time

by a quotation of its objects as stated in the articles of incorporation. Its objects were:

"To conduct in the city of New York, Sabbath Schools for religious instruction, social religious meetings, an evening school for adults, a sewing school, a mothers' meeting, an employment office, a free reading-room, a temperance society, also to employ missionaries to aid society in promoting foregoing objects."

By 1885 the Mission had become the centre of community activities so far as the Negro was concerned. The great bulk of the population was still downtown and those who were not in the vicinity of the "thirties" were not above 63rd Street. The debt had been entirely paid off, and the mortgage was very materially reduced. The association had taken possession of the whole building. The report of 1885 states that there were between one hundred and fifth and two hundred families connected with the Mission, numbering in all about five hundred persons by far the larger number of which required assistance during the year. Two hundred orders were given upon the Mission for clothing, food and coal. Eighty people were assisted by small sums of money, nine had been sent to the Colored Home and Hospital, two to St. Luke's, and others had been furnished with medicine at their homes.

The employment office, free to the employee, was open daily from nine to five. Here, for fifteen cents a night, comfortable beds were supplied with ample washing accommodations, including bath. There was also a warm sitting-room for the women to spend their evenings when they came in from a day's work. There had been 4,756 lodgers during the year, an increase of 732 over the previous one. Soup and tea and coffee

and bread had been furnished for five cents.

The Mission remained here till about 1887 when the city wanted the property in order to enlarge the police station adjoining. The Mission had no alternative but to move which they did to 130 West 30th Street on the opposite side of the street. They remained in this new location for about seventeen years, when the increase in number of applicants and desire to add to the physical facilities of the institution led them to move to their present location about 1904. Here they have added new functions from year to year; a cooking class for both boys and girls, a gymnasium with physical culture classes, sloyd training for boys.

In the summer for several years, the Mission has been able to send many colored children away to the country.

Today the Mission theoretically is almost an ideal social settlement. Below is a summary of accomplishments of the many activities of the Mission for the year 1915:

SUMMARY FOR THE YEAR 1915.

Families relieved after investigation, with food, coal, clothes, medicine, and temporary employment.....	396
Convalescents sent to the country for two weeks.....	14
Aggregate number accommodated in Apartment House.....	2200
Aggregate number in Sunday School.....	1740
Aggregate number at Mothers' Meeting.....	685
Aggregate number Neighborhood Athletic Club.....	725
Sewing, Embroidery, and Carpentry Classes...	3520
Aggregate number attending socials.....	850
Aggregate number using the court and build- ing as a recreation center.....	11808
Aggregate number in Day Nursery.....	3974
Number of positions filled.....	1097
Number of house visits.....	425
Number of children treated at St. Mary's Hospital.....	6
Number sent on Fresh Air Outings.....	584

Surely this is imposing evidence as to the effectiveness of the New York Colored Mission of today. The two ladies who collected a half-dozen children in a room above a blacksmith shop builded better than they knew yet to one who studies the reports of the last few years there is something strikingly ominous in a careful comparison of annual statistics--a something that doesn't bode well for the future. The figures show that there has been a gradually increasing diminution in the number of people served in the various departments. The cause of this is no mystery to one conversant with conditions among Negroes in New York City today. For years the colored population has been moving away from the neighborhood of 30th Street. It has moved by the way of the upper forties on the west side, then the sixties and now 95% of the Negroes in Manhattan are located between 130th and 140th Street and 5th and 7th Ave. in Harlem. Hence the New York Colored Mission is at present out of touch with the great mass of the colored people. There is great need of its services among the thousands of poor colored people on the upper West Side, but it is too far away, and a nickel is more than they can afford to pay to come to it. The Mission must come to them.

Howard Orphanage & Industrial School.

The third agency of the second period was the institution which is now known as the Howard Orphanage and Industrial School. It had its humble beginnings in 1866, when Mrs. L.A. Tillman took some little homeless colored children into her dwelling at 104 East 13th Street, New York.

In August of that year the "Home for Freed Children and Others" was organized with rooms at the corner of Dean Street and Troy Avenue, Brooklyn.

In September, 1868, the Brooklyn Howard Colored Orphan Asylum was incorporated. Under the leadership of the Rev. William F. Johnson, the blind colored preacher, property at the corner of Dean Street and Troy Avenue was purchased, and the brick building which for twenty-seven years housed the asylum was constructed.

In May, 1903, the Rev. James H. Gordon was chosen Superintendent.

In October, 1906, the farm at St. James, Long Island--168 acres-- was purchased.

On November 4th, 1910, the present property at Kings Park--572 acres--was purchased.

In 1911 the Orphanage moved to the farm at Kings Park.

In making such radical changes the expenses were sure to mount up, and when the present management was asked to assume control four years ago, the institution was staggering under a floating indebtedness of \$49,000. The problem of keeping the work alive and raising money to meet the old indebtedness has been hard, but today the managers are in the enviable position

of having paid off this debt and having met their running expenses for the year.

The creditors have been magnificently generous. They have waited patiently and settled generously.

In 1872 ST. PHILLIPS' PARISH HOME for the aged, infirm and destitute members of St. Phillips' P.E. Church and others was incorporated. From the beginning it has been supported by voluntary contributions. The present home on West 133rd Street was opened in 1897.

Brooklyn Home for Aged Colored People.

This home was established in 1878 and carried on for a number of years by the Zion Aged Relief Association. It was originally known as the Zion Aged Home and was located on Dean Street in Brooklyn. The Charities Directory of 1883 report it as having a New York City office at 211 West 10th Street. It is reported that, in that year, they were not only still maintaining a home for aged and infirm colored citizens of both sexes irrespective of religious denominations, but that in addition, a limited amount of general relief in food, fuel, lodgings was distributed among the out-door poor and some burials provided for.

However, by 1890, the home had fallen on hard times. Some King's Daughters found the handful of old colored people living in the tumble-down building on Dean Street to be in quite a pitiable state. The Church, which had lately attempted their care, had found the task too expensive, though they had done their best to maintain their aged charges in comfort.

These Daughters, who arrived at the psychological moment, royal indeed, soon managed to interest a few big-hearted women, who finally counselled their calling a mass meeting of the Order with the idea of rescuing Zion Home from its predicament. The meeting was held in the Washington Avenue Baptist Church, and as a meeting was a success, but its influence did not have the lasting effect hoped for, and most of the circles forgot or lost interest after the first spurt of enthusiasm. All honor to those who remained faithful supporters of this worthy cause.

After the formation of a Board of Managers the home was incorporated under its present name and the struggle began.

When the temporary quarters on Atlantic Avenue, to which the new Board had moved the old people were found inadequate and a menace to health, these women of "faith and works" attempted the gigantic task of purchasing ground and erecting the new Home, our present building, on St. John's Place. When one looks back upon this part of the Home's history one is amazed at what was accomplished in a short space of time. Just at this period when the home was completed and all were nicely settled, a blow fell upon them in common with other institutions of a similar character. The city appropriation was withdrawn and the labor of making up this deficiency facing the managers seemed more than they could cope with. The impossible, however, became possible by sacrifice and devotion.

The Board is composed of representative ~~XXXX~~ women of both races and rejoices that, in spite of hard times and high prices, they have still been able to leave their endowment fund of \$31,000 intact. This money has been derived from the bequests

of departed friends, and though they had to borrow each year to carry them through the summer, their Board of Advisors had counselled this, feeling the incentive to effort would be healthful. The home is free from mortgage.

The organizations from this time on till the end of the third period were none of them of an epoch-making character. They represented the evolution in the differentiation of functions as applied to Negro philanthropy. However, there was little coordination and considerable duplication of effort. Only slight reference will be made to the remaining agencies of this period.

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ST. BENEDICT'S HOME FOR DESTITUTE COLORED CHILDREN

was opened in 1886 and incorporated in 1890. Its purpose is the relief and care of destitute colored children. It is a foundation of the Roman Catholic Church of St. Benedict the Moor. At #375 Lafayette Place is maintained a House of Reception. The home itself is at Rye, Westchester, New York. It sheltered during 1915 about 167 boys and girls.

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THE WOMAN'S CHARITY AND INDUSTRY CLUB AND HOME FOR FRIENDLESS COLORED GIRLS was founded in 1887. Its purpose was to care for sick and needy, provide a temporary home, industrial employment, and, if necessary, respectable burial. Miss Anne Harris, was the first Superintendent. This home was in existence for about eight years, and undoubtedly accomplished considerable good, but it was only an example of many institutions of its kind which were started by colored people on account of the apathy of wealthy white people and was forced to close on account of

the apathy of wealthy white people and was forced to close on account of insufficient funds.

SALEM MISSION was opened in 1888 at #185 Spring Street to give help to the needy colored people of the neighborhood. It was connected with Scotch Presbyterian Church at #53 West 14th Street. It too lasted about seven or eight years, and when the colored people moved uptown from 14th Street, it went out of existence.

THE SUMMER HOME FOR COLORED WOMEN AND CHILDREN was originated in 1890. At Penrose Post Office, Mount Hope, Westchester County, N.Y., it was intended for worthy colored women and children that they might spend two weeks each during the summer in rest and recreation. This worthy institution only lasted three years.

A HOME FOR COLORED SAILORS was started at 29 Park Street in 1892. There is no record of such institution after 1893. Apparently, while the need still existed, the funds for maintenance were not forthcoming.

THE WALTON FREE KINDERGARTEN FOR COLORED CHILDREN opened its doors in 1896. Its primary of course was to furnish kindergarten instruction for colored children of the colored district of the West Side in the vicinity of the fifties and sixties. It assumed more and more the features of a "Settlement" as the years passed. In 1910 through the kindness of Mr. Ernest Walton who had opened the Lincoln Day Nursery in a finely appointed building, the use of the rooms there for the kindergarten was offered to the managers and gratefully accepted by them. In 1914 the kindergarten was consolidated with the Stillman House Branch of the Henry Street Settlement, and the Westchester

Association and the combined activities are now known as the Lincoln House Branch of the Henry Street Settlement. They are located at 202 West 63d Street.

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THE WHITE ROSE WORKING GIRLS' HOME was founded in 1895 and incorporated in 1898 "to establish and maintain a Christian, non-sectarian Home for Colored Working Girls and Women, where they might be trained in the principles of practical self-help and right living." The organizers of this philanthropy were a group of white and colored women who had noted the lack of housing provision for colored women coming to New York without friends. The institution was not intended as a permanent home but rather as a shelter for these unprotected women until they found work and became entirely adjusted. Three weeks was found to be about the usual time necessary for this process. Consequently no woman is kept longer than this time. As the years have passed the Home has developed some settlement features. At the present time (1916) there are in the White Rose Home one Sunday-School class, two sewing classes, two cooking classes, one boys' club, one cobbling class, one Mothers' Club, and one Bible Class. These classes are open to the children and adults of the neighborhood. The Home has always been at 217 East 86th Street.

The Colored Men's Branch of the Y.M.C.A. was started in 1901 at 252 West 52nd Street. The association is housed in a private dwelling. These quarters have long been inadequate for the development of even a half-way decent Y.M.C.A. Branch. There are no gymnasium facilities and only two or three rooms

that afford dormitory facilities. Moreover, the location is illogical now that 80% of the colored young men are located miles away--in Harlem. Plans have been on foot for sometime, however, to erect a more modern building on 135th Street near 7th Avenue.

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THE HOPE DAY NURSERY was organized in 1903 by a number of colored women who met at the home of Mrs. B.F. Francis, #221 West 37th Street. The cause of founding such an institution rested in the fact that colored children were received in white day nurseries only in limited numbers.

The existence of the Hope Day Nursery has been a very trying one, chiefly due to the fact that the funds have been raised almost entirely from colored people who, as a rule, have all they can do to support themselves and their families.

One of the leading spirits in establishing the constitution and pushing the movement to success, especially in its early days was Mrs. Emma E. Green.

This nursery opened at 325 West 35th Street and remained there until Jan. 1st, 1910, when it moved to 223 West 134th St. This house was bought by a young colored man, Mr. Welcome, from the proceeds of an invention. The Nursery was thus forced to rent another building at 114 West 133rd Street. Conditions soon became very bad here due to the necessary over-crowding. The house **is** now located in the congested Harlem district and available to hundreds of working mothers.

While a change of dwelling was almost imperative, the Board of Managers could see no way of accomplishing it since they

found their hands full raising the necessary \$3,500 necessary to cover annual running expenses. However, an unexpected benevolence afforded those interested in the Home great joy, when in 1913, Mrs. Alice Williams presented the association with the house at 33 West 133d Street.

Here they are now located and ministering to about forty children a day.

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THE SALEM METHODIST CHURCH has been calling itself an institutional church since 1902. For that reason it would find a logical place in this study. Investigation reveals that the institutional features are rather meager and consist chiefly of a very successful athletic club for young men and one or two sewing classes for girls.

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THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION, COLORED BRANCH, was opened in 1904. It has been located on 63rd Street at 143 West 53d Street and finally in its present home at 121 West 132nd Street. It is more conveniently placed than the Colored Branch of the Y.M.C.A. It is located in the heart of the colored section of Harlem. It also has a larger dormitory accommodation than the Y.M.C.A. Branch, housing eighteen young women at the present time. It has a small gymnasium. Its quarters, however, are too small and if were located in other than a small private house it could accommodate a much larger number of young women.

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ST. CYPRIAN'S CHAPEL, 167 to 177 West 63d Street, was opened in 1904 by the New York Protestant Episcopal City Mission Society. It is perhaps more institutionalized than any

other colored church in the city. In fact, its organization seems to be more that of a "settlement" than of a church.

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THE NEGRO FRESH AIR COMMITTEE was founded in 1906.

Its purposes were to secure fresh air, convalescent and recreational opportunities for the colored people of New York, through cooperation with the Tribune Fund and other agencies. For several years it had no home of its own, only a small relief fund used for board of mothers and babies during summer months. In 1914 it was given a place for head-quarters at Lincoln House on 63d Street.

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THE COLORED WOMEN'S BUSINESS CLUB was organized in 1906 "to maintain an employment bureau for the promotion and extension of work for colored women." It was another of the feeble attempts of brave colored women to solve the immense problems of the Negro in New York City. This organization lasted but a year.

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THE STILLMAN HOUSE BRANCH OF THE HENRY STREET SETTLEMENT was opened at 202 West 63rd Street in 1907, as a centre for the nursing staff of the Henry Street Settlement in that district. Social and educational work was carried on among the colored people in the neighborhood. In 1914 it was combined with the Walton Kindergarten and the Westchester Association, and since that time the combined organizations have been known as the Lincoln House Branch of the Henry Street Settlement.

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THE LINCOLN SETTLEMENT of Brooklyn was organized in 1908 by a group of colored and white people. It houses a kindergarten, day nursery, district nurse, summer milk station and

Committee on Civic Conditions. It maintains a number of juvenile and adult classes and clubs. It is the largest colored settlement in Brooklyn.

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THE HOME FOR COLORED WORKING GIRLS at 132 West 131st Street was established in 1909. It is under the patronage of the Cathedral of St. John. It differs from the White Rose Home for Working Girls in that there is no limit to the time a girl may remain in the home. The rates are more reasonable than those of private lodging houses. Free clinics for children are held here twice a week and there are classes in sewing, basketry and chair weaving.

4. Organizations of the Fourth Period.

"REALIZATION OF URBAN PROBLEMS."

The last period in the history of organized social agencies among Negroes is that of the recognition of the Negro as a peculiar city problem. For many years, practically from the beginning, the development of social among Negroes had progressed on the thesis that the Negro in the city suffered simply from a lack of the per capita social facilities. The belief seemed to be that what the Negro needed was access to all public and private philanthropic institutions or the creation of similar institutions among the Negroes themselves. Hence we had Colored Orphan Asylums, Colored Aged People's Homes, Colored Settlements, and Colored Day Nurseries all along the conventional lines. Large sums of money were devoted by New York philanthropists to new social experiments among Negroes but these were for agricultural demonstrations in the South, industrial education in the South, the cure of pellagra and hook-worm, etc. These same people seemed blind to the fact that there was an ever-growing Negro problem right at their very doors.

It has been said in this connection that the problem of the city Negro is but the accentuated counterpart of the problem of all urban inhabitants. Segregation and the consequent congestion, the evils of bad housing conditions with their inevitable accompaniment of dangerous sanitation and loose morals, the lack of facilities for wholesome recreation and the ill-regulated picture shows and dance-halls combine to make

conditions which demand instant relief. This is very true. Couple with this the picture of ever-decreasing industrial opportunities for the Negro and you have the situation in a nutshell.

The year 1909 marked the first definite step of New York philanthropists to divert some of their funds from Southern fields and to give a portion of their interest and money to local city conditions.

The first organization which had as its policy the study and betterment of the strictly urban problems of the Negro in New York City was the Committee for Improving Industrial Conditions of the Negro in New York City.

This organization was founded in 1909 with Mr. Wm.J. Schieffelin as Chairman and Mr. Algernon S. Frissell of the 5th Avenue Bank as Treasurer. The first annual report states that the object of the committee was "to secure facts regarding the industrial conditions of the Negroes in New York and to create a public opinion in favor of giving them better opportunities for self-support."

A few months later the National League for the Protection of Colored Women was formed. The local committee, composed of public-minded white and colored citizens, concerned itself chiefly with conditions which influence the moral and industrial opportunity of the Southern colored women seeking to become wage-earners in Northern cities. Early in 1910 a Committee on Urban Conditions among Negroes was formed, whose purpose was broader than either of the other two. It purposed to investigate and improve housing conditions, to develop a vocational

bureau, to standardize existing Negro welfare agencies, to prevent duplication of efforts of the fit and to do away with the unfit.

Largely through the efforts of one woman, Mrs. William H. Baldwin, Jr., these three committees came together in 1911 and formed themselves into the organization now known as the National League on Urban Conditions among Negroes. Mrs. Baldwin's idea was to prevent over-lapping of work among social welfare agencies working among Negroes and to promote cooperation among the various agencies especially to establish new and more effective methods of improving neglected conditions.

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 EMPIRE FRIENDLY SHELTER was originally the Union Rescue Mission of 67 West 132nd Street which was started in 1909 by an old colored lady, Mrs. Robinson from Savannah, Georgia. In 1911 she moved to 62 East 133rd Street. She was a sort of religious fanatic, with very little education. She was disgusted with the methods used by many persons of church connections who were attempting to do rescue work. She leased an old wooden private house on 132nd Street where she took in dependent women and children of all ages. She attempted no selection. Among her charges were found orphans, abandoned babies, mothers with new-born babies and frequently expectant mothers. She attempted to perform the functions of doctor, child-nurse, etc. and her only medicines were herb concoctions of her own make. Strange to say, she had considerable success in producing "cures," at least, so the reports state. Since Mrs. Robinson was unwilling to cooperate with other agencies or to receive any advice or assistance the board placed into

the home a matron in the person of Miss Grace P. Campbell.

Very soon dissension started, and a split took place in the organization. Miss Campbell was encouraged to open the Empire Friendly Shelter in 1915 which was to specialize in what was considered the most urgent need--a home for "fallen women and girls." It was incorporated in this year.

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THE CENTRAL BUREAU OF COLORED FRESH-AIR AGENCIES was formed in 1910. It seems to have been a reorganization of the Negro Fresh-Air Committee which was started four years previously.

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THE UTOPIA NEIGHBORHOOD CLUB was organized in November 1911. Its members are all colored women most of whom live in the fifties on the West Side. The following article quoted from the Constitution will explain the scope of the club's work:

"The purpose of this organization shall be:

"1st: The removal of destructive forces which prevent beneficial effects of uplifting influences in the neighborhood.

"2nd: The development of organized method in dealing with relief and preventive work in the neighborhood.

"3rd: The encouragement of friendly cooperation between all agencies for uplift and advancement in the neighborhood.

"4th: To support the plans of the National League on Urban Conditions among Negroes in its efforts to ameliorate social conditions throughout the city."

This organization is an admirable example of what colored people can do and have done to aid the needy ones of their race. These progressive and energetic women carry on

a systematic program of visiting among the sick and poor in their neighborhood. They give relief; they cooperate with other organizations working among Negroes when united efforts are necessary to gain some much-needed institution or other agency for the social betterment of their people. An instance of the effectiveness of their cooperation is the **fact** that they raised over \$1,000 towards the Sojourner Truth Home for Delinquent Colored Girls. Practically all of this money as well as all other funds they handle are collected from colored people.

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THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE was organized in 1911. It is an "agency of publicity and protest particularly against all forms of race discrimination." The only justification for noting it here is that many of the disabilities of the race find their fundamental source in discrimination and prejudice.

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THE NATIONAL LEAGUE ON URBAN CONDITIONS AMONG NEGROES was established in 1911. Its purposes as stated in its first annual report are: "To bring about coordination and cooperation among existing agencies and organizations for improving the industrial, economic, social and spiritual conditions of Negroes and to develop other agencies and organizations where necessary; to secure and train social workers; to make studies of the industrial, economic, social and spiritual conditions among Negroes, and, in general to promote, encourage, assist and engage in any and all kinds of work for improving the industrial, economic, social and spiritual conditions among Negroes."

This organization is perhaps the last word in organized social agencies in the cities of the country. It has certainly justified the vision and hopes of its founders in the few years of its existence. It is reaching the real causes of the misery and suffering of city Negroes and not contenting itself with allaying symptoms. Several new institutions owe their existence to its policy of developing other agencies and organizations when necessary. Among the latter may be mentioned the "VALLEY REST" CONVALESCENT HOME FOR COLORED WOMEN at North White Plains, N.Y., which was opened in 1915.

The conception and carrying out of this idea was entirely the work of the League and colored women are no longer forced to convalesce in stuffy, close tenement apartments.

THE SOJOURNER TRUTH HOUSE FOR DELINQUENT COLORED GIRLS was opened in 1916 as a result of the activities of the League and no longer are colored girls returned to the streets, and their old unfit home environment to become transformed sooner or later into hardened criminals.

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THE NEW YORK NEWS CHARITY BUREAU has been in existence since 1915. It is connected with the New York News, a weekly colored newspaper. This Bureau is made up of a representative of the News and a committee of colored women. They give relief. Undoubtedly the Bureau does considerable good of a temporary nature. However, there is very little investigation carried on in connection with their dispensation of relief, and their benevolence is apt to be at times demoralizing.

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